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heartily laugh. She employs an unusually full vocabulary, and often glides into a round and beautiful passage descriptive of natural scenery or expressive of feeling. She has a fund of good, hard common-sense, and her papers have their fair share of practical wisdom. On the other hand, she is inordinately fond of paradox; and the reader becomes so blinded with her conceits, that he is almost ready to distrust what is true and wise. She introduces a needless amount of slang, thus creating an unpleasant contrast with the graceful finish of which she shows herself abundantly capable.

3. — *Les Papimanes*. Dédiés à Monseigneur de Poitiers. Par G. MABRU, Lauréat de l'Institut. Paris: Poulet-Malassis. 1862. 12mo. pp. 360.

M. MABRU professes sincere reverence for genuine religion, and admires nothing more than a priest who minds his business, cares for his people, and lets politics alone. But for the "priest-party" — for Dominicans, Jesuits, and Ultramontane prelates — he has nothing but hatred and scorn. They are fair subjects for his mockery, and he shows upon them epithets of vituperation. His dedication of "*Les Papimanes*" to the Bishop of Poitiers is a fair specimen of the temper of the book: — "To you, who personify all the violence and hatred of the Ultramontane party, who seek to draw the mind and the religion of the weak into your own errors, who trouble consciences in confounding the temporal order with the spiritual order, who make the masses fanatical by carrying over the domain of politics into that of the Gospel, — to you is the dedication of this book."

Good Catholics will hardly admit the piety of a writer who, in professing such regard for the Church and such zeal for its success, borrows so largely from the scoffers, from Rabelais, Erasmus, and Voltaire. The sentence from Pantagruel on the cover will not be a recommendation to devout readers. Yet we are bound to allow that, in spite of Rabelais so freely quoted, the tone of M. Mabru's work is neither gross nor sceptical. He is as much in earnest as Dr. Döllinger or Father Passaglia, and he speaks in order to influence, if possible, the mind of France in the right direction. His high praise of the sagacity and statesmanship of Napoleon III. is evidently something more than politic adulation. He believes in the liberal purposes of the ruler whom the people have chosen. As a hearty foe to the aristocratic party, he exalts the Bonapartes in order the more to degrade the Bourbons, and especially that younger Orleans branch, which has his entire contempt.

M. Mabru treats with derision the idea that there is any danger to the Church in the separation of its Head from all secular power; on the contrary, he sees in the speedy abdication of the Pope as a temporal sovereign the only chance of safety for the existing ecclesiastical order. Like the Abbé Michon, he finds that the Holy City of Palestine is a fitter capital for Christendom than the home of the Pagan Cæsars, and suggests that the tomb of Christ is a better shrine for the prayers of the chief Bishop of the Church than the tomb of Peter, — that he can bless the world more appropriately from the manger of Bethlehem, and that the earthly Jerusalem is the logical preparation for the heavenly Jerusalem. It is a great deal better for the Christian soul of the pontiff to live in an atmosphere of prayer, of self-denial, free from all worldly passions and political agitations, and to show in such sacred retirement an example of the *peace* which the Gospel preaches.

M. Mabru does not believe the monstrous rule of cardinals necessary to the prosperity of the Church or the honor of religion. In his view, “evangelical morality,” which is the essence of true religion, is not dependent upon any form of administration. It is substance, and not form, which the Church wants. “All religions are true, when they are just, humane, progressive, and liberal.” The conclusion of his argument, as it is concisely expressed, is, that the Roman Church must either get rid of its Jesuitism, reform its abuses, and ally itself to the liberal policy of the French empire, or else be “rigorously expelled” from the realm. It must throw down its idols and give itself to the work of popular education, else the enlightened sense of Europe will not tolerate it longer.

Of course a book of this kind could not be allowed to circulate without every possible hinderance from the ecclesiastical party. The priests were not slow in demanding its suppression, and in bringing against it charges of sedition and blasphemy. An injunction was placed upon it; all the copies that could be obtained were seized; the author was compelled to explain the obnoxious sentences, and only after a delay of weeks was the book allowed to appear in a second edition. In the Preface and Epilogue to this second edition the author ingeniously manages to turn indignation upon his enemies for their attempt to smother free speech. Their effort, in this instance, has been as futile as in the case of the more celebrated Renan.

Such books as this, sustained by court favor, and allowed to circulate among the masses in France, must do immense harm to the upholders of the ecclesiastical against the secular power. They indicate the evident policy of the Emperor; and beyond question multitudes

will adopt as their rule of action the motto in doggerel Latin, which M. Mabru would have "engraved in indelible letters, and by special engravers, over the doors of all seminaries, small and large, and as obligatory upon all Levites" ;—

" O vos qui cum Jesu itis
Non ite cum Jesuitis."

4. — *La Vie de Village en Angleterre ; ou, Souvenirs d'un Exilé.*
Par l'Auteur de l'Étude sur Channing. Paris: Didier et Cie. 1862.
12mo. pp. vi. and 352.

IF the scenes and events brought before us in "Village Life in England" are, as the writer intimates, part of a true history of his own experience, there is certainly some want of delicacy in publishing them. It is not in good taste for an author to make us acquainted with his own love-passages, when his ostensible purpose is, not to write an autobiography, but to describe scenery, manners, and customs. Apart from this violation of good taste, the "recollections" of the French Exile are very interesting ; all the more so, that they are natural, simple, and without exaggeration for the sake of effect. They take up many of the customs which are illustrated in the *Pickwick Papers*, but are very far from caricaturing any of these. The Frenchman is a lover of English life and Englishmen, and by no means shares the prejudice of his nation against perfidious Albion, while he still retains a patriotic preference for his native soil. With the exception of short visits to the cities of London and Winchester, which enabled him to examine the Ragged Schools, the Blind Asylum, the Mechanics' Institute, and the Society for Book Distribution, his whole description of England is confined to an account of Kingsford and Lynmore, a small village and a large village, their inhabitants, high and low, rich and poor, their homes, their sports, their industry, and their worship. The author takes us to meetings of vestrymen and meetings of magistrates ; to the dinners of the aristocracy and to the alehouse gatherings ; to the Sunday schools, the week-day schools, the schools of the gentry and of the peasants ; to the "clubs," medical, commercial, social, and philanthropic ; to a cricket-match, a cattle-show, and a "lecture," which seems to have been to him a very novel idea ; interspersing in these special narratives bits of scenery and personal portraits. In the Rev. Mr. Norris he shows us the type of an English Broad-Church divine, sympathizing with every movement of freedom, — a man of large and generous culture. He does not hesitate to declare his admiration of the English aristocracy, and to express his belief that some